

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 5.

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VOL. VI.

BRITISH AND FOREIGN BIBLE SOCIETY.

EXTRACTS OF CORRESPONDENCE.

From the Rev. Dr. Pinkerton.

St. Petersburg, Oct. 21, 1820.

The committee at Kazan, having found that the Tartar Testament, printed in the Missionary press at Astrachan, is not properly understood by the Kazan Tartars, it being in the Nogai dialect of the Tartar, have applied to the Petersburg committee for permission to prepare a version of the Testament in the Kazan dialect of the Tartar. This request was willingly granted, and the work will commence without delay.

The Odessa committee still continues to labour with very encouraging success in the biblical field.

Most of the resolutions which were made in their committee during my last visit to that place, have been carried into effect, among which, the formation of a Bible association at *Taraspoll* has also lately been realized. The *Irkutsk* Society has ordered one thousand copies of the Mongol Gospels, and anticipates a favourable reception from them.

A Bible Association, in connexion with the *Irkutsk*, Auxiliary, has been formed in *Jakutsk*, which is situated on the banks of the *Lera*, under the 62d degree of north latitude, with about 5000 inhabitants. No less than 649 rubles and 50 kopecks were subscribed at the establishment of this society by the inhabitants of those northern regions. It has also been very pleasing to hear that every family in the seaport town of *Okotsk*, situated on the sea of *Okotsk* at the very extremity of Siberia, had been furnished with a copy of the Scriptures, through the generosity of an English captain named *Gordon*, who, on his stay at that place, which contains about 150 families, purchased Bibles from *Irkutsk*, and supplied them all.

The Mongols and Buriats, in the neighbourhood of *Kiachta*, though heathens, continue to manifest a desire to possess

the sacred writings in their own tongue. Many of them have liberally contributed pecuniary aid to the *Biachta* Society; and others, who were not possessed of money, have brought in their offerings in *tea*, to advance the cause.

For these, and other pleasing accounts of the success of the Bible Society in the different parts of Siberia, our committee are deeply indebted to the unwearied exertions of the governor-general *Speransky*, who seems to be a true friend to the Bible, and is the author of a late highly esteemed version of *Thomas A. Kempis' imitation of Jesus Christ*, in Russ.

From the Rev. Dr. Henderson.

St. Petersburg, Oct. 18, 1821.

It is a pleasing fact, that, when an inquiry was instituted at *Okotsk* by the governor, respecting the want of the Holy Scriptures; copies were found in quarters where they were least expected, which is attributed to the zealous and indefatigable exertions of our countryman, Captain *Gordon*, whose track from *Okotsk* the whole way through Siberia to Astrachan, and thence through Persia to India, is remarked by the most tender solicitude for the welfare of the inhabitants, a diligent investigation of their spiritual wants, and an adoption of such measures for their relief as the circumstances of his immense journey would allow.

From the accounts recently transmitted by this singularly zealous traveller, the most encouraging prospects are opening for the dissemination of Divine truth in the Persian empire.

A Russian captain, lately returned from Persia, mentioned to a friend in Astrachan, that when he was in that country, he happened one day to go into the house of a native, when he was surprised to find between twenty and thirty Persians assembled, and listening with attention to one who was reading a book. They no sooner noticed the stranger than the book was laid aside and concealed,

and it was with some difficulty that he could prevail upon them to tell him what book it was.

At last, they informed him, that it was the *New Testament*; and said, that the reason why they endeavoured to conceal it was, that they were not permitted to read it publicly. How pleasing the idea, that many of the other copies which have been introduced into that empire, may also have their select circles to which they are proclaiming the glad tidings of redeeming mercy and love, and that here and there they may be a Nicodemus inquiring, under the shade of concealment, *How can these things be?* On the subject of coming before the tribunals of the country, who will not be afraid to demand, *Doth our law judge any man before it hear him, and know what he doeth?* Let such an investigation once take place in regard to the doctrine and life of our blessed Lord, and we know what will be the result.

PRESBYTERY OF ALBANY, N. Y.

Extracts from a Narrative of the Revival of Religion, within the bounds of the Presbytery of Albany, N. Y. in the year 1820.

In our last volume we published detailed accounts of revivals in some of the places mentioned in the following extracts. But as this narrative is referred to in the report of the General Assembly, we presume our readers will rejoice to review the great and glorious things which the God of Zion is accomplishing in this day of his gracious visitations.

Saratoga.—In July or August, 1819, the Rev. Mr. Nettleton visited Saratoga Springs, for the benefit of his health. Shortly after that time he visited at a house in Malta, where a few people were assembled together. And if we might express our opinion we would say, this little providential meeting was the blessed means of commencing the great work of God in Malta. From thence Mr. N. passed on to the springs; but all was dead or dying there; the gospel had been long preached there, but with very little apparent effect. This messenger of God has come to prove the healing influence of the Saratoga waters; but having had long experience of the life-giving influ-

ence of the *waters of salvation*, he could not rest day and night, until he had endeavoured *by all means* to bring dying sinners to prove *their* efficacy; and God was with him, and God's anointed servant placed there, was with him in sentiment, in love and in labour. At first there were some found mocking, and others saying "what will this babler say?" but God honoured his own cause. An invisible agency was operative on many a heart; pride and prejudice, hatred and hardness, ignorance and enmity, guilt and pollution yielded to its influence. The views and feelings, hopes and fears and affections of many were almost instantly changed. And with the exception of a few *high-toned blasphemers*, evidently left as a beacon on some hidden shoal, to be seen and known of all men, to warn them back from certain destruction; all the scoffers and sceptics, infidels and unbelievers of the place were soon found mingling in humble undistinguished company with sinners of every other name, inquiring what they must do to be saved? In September and October the work was progressive, every day was fully employed by the people of God. The pastor of the village and his helping brother, publicly and privately, and from house to house were engaged warning every man, and persuading every man, in season and out of season, exhorting, rebuking and entreating; and the Lord was found every where present! Many were pricked in their hearts and forced to cry out, men and brethren what shall we do? More than *fifty* were brought to rejoice in the hope of eternal life through Jesus Christ our Lord. And although this number may appear but small when compared with the numbers that flocked to Jesus elsewhere; yet let it be remembered, that the numbers from which they were gathered were very small. The permanent residents in the village are few, and the surrounding country is circumscribed and very thinly inhabited. There have been fifty-five added to the church, eighteen adults baptized. The awakening continued until the commencement of the watering season in 1820.

Malta.—Your committee would next

turn your attention to Malta, literally a moral wild. With the exception of a very small methodist church in one corner of the town, and two or three of God's children in another corner, there was neither piety nor prayer, no means of grace nor desire of salvation. There had indeed, many years before, been a small church there, but it was broken down and in ruins; not a single member remained who had any claim to right or privilege in it. There had been several attempts made to introduce the stated ministration of the gospel, but without any encouraging effect. Such was the state of things in the fall of the year 1819, when Mr. Nettleton first preached among them. There had been one or two hopeful conversions in August; and in September and October, there were a few awakened. About the beginning of October Mr. Hunter, a licentiate from the Presbytery of New York, visited the place, and his preaching and other labours of love were greatly blessed among them. Mr. Waterbury and Mr. Olmsted, from the theological seminary at Princeton, and Mr. Armstrong of Moreau, were all providentially led to the place, and continued for sometime to labour in their several spheres of action, with very encouraging success, so much so that, on the 26th of October, there was a little church collected and organized, consisting of twenty four members, mostly recent converts to the faith of Christ. Other ministers had preached occasionally in the place; but from the time when the church was formed, Mr. Nettleton preached for seven or eight months almost constantly among them, and his labor of love was highly rewarded by the great head of the church. From the very commencement of his labours, the work of the Lord's spirit became more powerful and rapidly progressive. It was but a little while until weeping and anxious distress were found in almost every house; the habitations of sin; the families of discord; the haunts of intemperance; the strong holds of error; the retreats of pharisaic pride; the entrenchments of self-righteousness, were all equally penetrated by the power of the Holy Ghost.

In some cases sorrow was soon turned into joy, but in other cases anxious distress continued long; it was deep, heartfelt and awfully pungent; and brought the distressed almost down to the gates of death. Under its influence, error lost all its alluring importance; and violated obligation, forfeited happiness, a long rejected Saviour, and approaching wrath, death and judgment, with the retributions of eternity, filled every heart, occupied every thought, and agitated every feeling. Often and anxiously was the inquiry made, "What shall we do?" During several weeks the awakening spread over different parts of the town until it became almost universal. Within the year there were added to the church more than one hundred, and there were perhaps fifty others who cherished a hope of forgiven sin. Some of those who joined the church have been severely tried; but the trial of their faith has eventuated in the confirming of their hope and confidence in God. All who have named the name of Christ, are giving good reason to believe, that they have rested on the sure foundation, and gained a dwelling in the ark of safety. There is no tendency to error among them, but a great and growing attention to the pure and simple doctrines of the Bible. There were fifty adults baptised.

Stillwater.—Late in the summer of 1819, the spirit of the Lord was poured out upon Pittstown Hollow. Many, pricked in their hearts, were inquiring what they must do to be saved? And many were fleeing to the only hope of the wretched, and finding in him everlasting security, and receiving with him joy and peace. We mention Pittstown in connection with Stillwater, because it was principally through the voluntary labors of love of the *minister of Stillwater*, that the gospel became the ministration of life unto so many in that very destitute region, where a little church was soon gathered and a good many added to the disciples of Christ. The glad tidings of God's grace to the sinners of Pittstown Hollow, had a very awakening influence on God's people in Stillwater! where minister and people gave themselves to prayer, publicly, privately

and secretly. A concert for secret prayer was held at sunrise on Sabbath mornings, and very generally observed. They cried unto the Lord and he hearkened and heard them, and granted, in his own time their whole desire. A deep solemnity spread over the whole community; every meeting was crowded: some were deeply impressed with a sense of sin, and fully convinced of their need of an interest in Christ. Sinners from a distance came to hear the gospel, and hung on the lips of the preacher, as though they heard for their lives. And again did they return to listen, with increased attention, to the glad tidings of great joy; peace on earth, good will towards men!

Such was the state of things down to the beginning of October, when their pastor, having attended the annual meeting of the Synod of Albany, which held its session at Cherry-Valley, returned home, and recounted to his people the wonders of grace which God was doing in Cooperstown, New-Hartford, Utica, &c. and noticing God's mercy to their neighbours in Malta, warned and admonished them of their danger and their duty. His exhortation was brought home by the Holy Spirit, in demonstration and power. It was sealed upon every heart, it seized upon every conscience.

The Bible class, and the Sunday schools, were deeply affected. In the course of a few days, the spirit was poured out on several neighbourhoods, on families of every habit. The benign influence spread over into Schaghticoke, where at a single lecture, preached by the Pastor of Stillwater, between thirty and forty were awakened and so did it flourish there, that in a little while almost that whole number were rejoicing in hope!

In the north part of Stillwater, where the means of grace were seldom enjoyed, the work of the Lord commenced and became very powerful. In a large district, where praying families were very rarely found, there is now scarcely one house where prayer is not wont to be made; where sacrifice and a pure offering is not daily offered up to God! Many whole families, young and old, every soul, were hopefully converted to Christ. But, in

the village, God's power was most conspicuous. Many of the inhabitants were of the most hopeless kind. Boatmen, tipplers, tavern-haunters, gamblers, gain-sayers, infidels and atheists, were mingled and mixed with the unholy multitude. The ways of Zion languished and mourned because few came to her solemn feast. There were many who lived in the village who scarcely ever attended in the house of God, or in any other visible way acknowledged his supremacy. They were literally stout-hearted and far from righteousness, without God and without hope in the world; and yet, (we cannot refrain from ascribing glory to God in the highest,) this multitude, bad and unblessed as it was, felt the power of the Holy Ghost, and yielded to his influence, and received the gospel of his grace gladly, and submitted themselves to him whose right it is to reign and in whom all the families of the earth are blessed.

In the upper congregation, where there had been a great work of grace in 1815, there were little appearances of any awakening until late in the winter of 1820; but the Lord's mercies were not clean gone, for he appeared there also in his great glory. And so universally did his grace abound, that there remains not one family, in all that congregation, where there is not one or more witnessing souls. In the short space of six months, one hundred and ninety-four were added to the church, of whom one hundred and three were added in one day, and there have been twenty-three added since, making the whole number two hundred and seventeen. There were 94 adults baptized.

The monthly concert is well attended and the church offers its alms with its prayers. At every concert they make a collection for the benefit of foreign missions. They have a *Bible Society*, and have recently formed a *Female Cent Society*, consisting of nearly three hundred members, who charge themselves with the entire education of one poor, pious young man for the gospel ministry. The *Bible Class* and *Sabbath Schools* are well attended.

(To be continued.)

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MISSIONARY MEETINGS.

The utility of missionary meetings are very apparent: and we have no doubt the cause of missions would be greatly promoted in any place, if an interest could be excited sufficient to induce a general attendance whenever they are holden. This might be effected by adopting the plan proposed at page 29, of appointing some one to deliver an address, and impart such information on the subject of missions as might be obtained.

The citizens of Boston and its vicinity, have usually taken the lead in the promotion of benevolent objects, and particularly in the support of missions and the education of pious young men. If we include the donations to the Andover institution, they have probably done more than all the other large towns in the United States. This we believe is attributable, in no small degree, to the general diffusion of knowledge on these subjects. Having in their vicinity the Board of Foreign Missions—the officers of the Education Society—and the theological Institution at Andover, the objects that claim their charity are always before them. In addition to these, most of the missions that have been fitted out from this country, have taken their departure from Boston. This has occasioned frequent meetings? and the community at large are well informed on these subjects. They know the wants of the heathen, and they feel for them. The same feelings and interest might be produced, in a very considerable degree, in every place, if proper exertions were made to communicate the same information, which can always be obtained through the medium of Religious publications.

We mentioned in our last number the result of a missionary meeting in Boston. Agreeably to adjournment a meeting was holden last week at the Marlborough Hotel; an account of which we copy from the Boston Recorder.

It was highly animating to see the great hall filled with ladies and gentlemen, including many of the first respectability from this and the neighbouring towns, assembled to consult on the best means for obtaining resources for the support of the missionary cause.

At the invitation of the Chairman, the Rev. Mr. FAY, of Charleston, led the assembly in asking the Divine blessing.

JEREMIAH EVARTS, Esq. said, that nothing but his official situation would

have induced him to address the meeting this evening. He was persuaded that information only was necessary to excite a deep interest in this Christian community in favour of missions. The American Board of Commissioners for Foreign Missions, he said, had been in existence 11 years, and in active operation 9 years. They occupy now, seven missionary stations, at which are twenty-four ordained Ministers of the Gospel, and in all, more than ninety adults, well qualified to teach, and promote that civilization which Christianity alone can furnish. In all the stations great attention is paid to education? not less than 3,000 children are now receiving instruction under their care. All these operations must require large expenditures. This application he said, was made on account of the wants of the mission at Bombay and Ceylon, and because there is a favourable opportunity to remit by a very respectable friend of missions, who is about to sail for India. Nor let it be supposed that all our funds are expended in foreign countries. More than \$20,000 had been expended by the Board, during the last year, among the Aborigenes of our own country, besides the liberal assistance of the government, and all the Indians had done for themselves, and still larger plans are laying. Mr. E. referred to the character of a Missionary. He is a herald of the salvation of the cross. The apostles were Missionaries. It would be a literal translation of the original, to say, the twelve Missionaries. The office on earth most honourable, is that of him who comes with the most important message ever sent to man, the offer of salvation. What then is the dignity of the office of him who carries this message to great nations? The missionary character does stand high in Africa, in all India, in Tartary, and on the shores of the Pacific. Mr. E. mentioned Doctors Carey and Morrison. Dr. Cary was a mechanic he had a taste for learning, he was anxious to go to the heathen; he went, the Marquis of Wellesly appointed him to a professorship in the College of Fort William, with a salary of \$6,000; of which he retained to himself only the salary of a Missionary. Thus it is that those

Missionaries have paid \$25,000 to the society who sent them. Dr. Morrison went to Canton in a humble capacity he had translated the whole Bible into that language spoken by so many millions. These gentlemen have received their titles during their residence in India, from the most respectable Universities in Europe. He would also mention Mr. Marsden. When New-Holland shall contain a hundred millions of inhabitants, it will be remembered that Marsden was the founder of Christian society there.

Mr. E. stated that a letter from Mrs. Thurston, at the Sandwich Islands, mentioned the arrival of a vessel from the North West Coast, which reported that the natives there were asking for missionaries; they say, "you bring missionaries to the Sandwich Islands, why dont you bring them to us?" They were told, "you are too savage; Missionaries cannot stay with you." They replied, "why dont they come and see us, we will give them the best we have." One chief said, if missionaries did not come there, he would go where they were. Mr. E. remarked that it was less expensive in time and money, and vastly less dangerous to life, for missionaries to go to Ceylon, than to the natives of our own country. Besides for a heathen in our own country, there are a thousand in India; here they are thinly scattered, there in swarms; our Indians have no written language, they to a vast extent can read. But, said Mr. E. the Saviour has taught us, in the parable of the good Samaritan, not to regard distances in our benevolence, but to call every man our neighbour to whom we can do any good.

Mr. WILLIAM ROPES next addressed the meeting. He was unwilling, when his testimony could be of any value, to refrain from giving it in favour of Missions. All that is wanted to excite a deep interest on this subject is to attend to the good which has been effected. Mr. R. said, it had fallen to his lot to be on missionary ground in India. He was acquainted with most of the Missionaries in Bengal. He had an opportunity to witness the good effects not only upon the natives but upon Europeans. What

would Bengal have been without Missionaries? There was a constant accumulation of foreigners; men whose object was to make fortunes; very few were men of religion. A few years ago there were no religious institutions, and no churches except two or three belonging to Catholics. The officers of government frequently opposed efforts to do good. When Dr. Cary first went to India, he found an entire destitution of religious privileges. Mr. R. heard Dr. Cary, in a sermon a year ago, appeal to his congregation, that twenty years before there were not five serious persons in Bengal. Now Calcutta is one of the most favoured places. The Missionaries there are as respectable as any men in our own country. It is fourteen years since Mr. Thompson was sent out. He is your agent, said Mr. R. no man is more respected. The Baptist missionaries are making great efforts, they are highly respected. They have a great many schools, and large influence with men in power. Mr. Udney and many other gentlemen high in trust under the Company, are friendly to missions. At Serampore the effects are very pleasing. He had an opportunity to see a considerable number of the converts there, who do honour to their profession. He heard the venerable Krishnoo preach.—Through twenty years of trial he has never dishonoured religion. Mr. R. spent a Sabbath at Serampore. It was one of the most pleasurable of his life. He walked with one of the missionaries to see some of the Christian families. It was easy as they passed, to say 'surely there dwells a Christian Family.' Their superior neatness and regularity distinguish them plainly from their unconverted neighbours. Here they say the women are companions of the men. The evening services were closed with prayer by a native Christian. His manner was extremely earnest, and a gentleman who understood the ideas, remarked that it was in a strain of elevated devotion, which our language could not reach. In Bengal the English method of instruction has been introduced into two hundred native schools. A School-book Society has been established.—In this way all the sciences of the English language are in-

introduced, and finally the Christian religion. The good effect of this will be beyond all calculation. He would relate an anecdote which would set in a strong light the degraded state of women in Bengal. A friend of his asked a rich native why he did not receive his wife and daughters to his table and make them his companions. "Figure to yourself," said he "what you would enjoy with your cook and your scullion at your table and in their society, and you will know what I can enjoy from the company of my wife and daughters." Another deeply lamented the practice of keeping women in subjection, "but," said he "in twelve years we shall enjoy in this respect what Christians do." He knew that it had been supposed that missionaries, as soon as they mingled with the heathen, lose their character, and imbibe the vices of the heathen; but he could bear testimony to the character of missionaries in Bengal. All which he had said in favour of others, applied equally to our own missionaries. He was acquainted with them and could testify to the high estimation in which they are held as men of learning and integrity. He could say that what this country is doing has a powerful effect in arousing other nations. Those in England and India say, if America can do so much, we must do more. He had been present at a meeting, where those highest in office in India, came forward in support of missions. He hoped that in this Christian country no one would oppose. Had it not been for missionaries this meeting would not have existed, this country would not have been settled. He hoped people would examine this subject as they do other subjects, and he was certain that those who do not act in favour of missions will forever regret it, and those who do act will regret it if they do not all which is possible for them to do for the glory of God.

The Rev. Mr. WISNER rose. He had been highly gratified in attending the meetings of last week and this evening, not only because he had heard from eye witnesses, that God was actually crowning the efforts of his people with success, even beyond their expectations; but chiefly because he believed the informa-

tion which had been communicated, would lead to much greater exertions in this cause, by this community, than had yet been made. He was satisfied that all the objections which are alleged against missionary efforts, have their foundation in ignorance of the subject. He was persuaded that there was religion enough—that there was *humanity* enough in this community to produce deep interest in this subject, if its claims were fairly brought before them. He had thought, while listening to the interesting details that had been given, that the mere feelings of common humanity, must, in view of these facts, lead to efficient exertion in this great cause. A heathen poet had said, "I am a man, and therefore feel for man." We are men: and do we not feel for man? Millions of our fellow men are sunk in the grossest barbarism, in the most degraded superstition, and the most stupid idolatry. We have this evening been told, by eye-witnesses of their degradation and misery; we have been told that in India the females, (formed to be the friends, the bosom companions of man,) are considered and treated by their husbands as scullions and slaves. Are we men? and do we not feel for these our fellow men? Shall we not make every effort in our power to extend to them the blessings of *civilization*? But the only way to civilize them is to send them the gospel. There is no one principle more completely established, by the history of missions than this—the only effectual way to civilize savage man is to Christianize him. If then we would extend the blessings of *civilization* to our fellow men, we *must* send to them the missionaries of the cross. But we profess to have a higher aim—a far nobler object. We believe that the heathen have *immortal* souls; souls that are *lost*, but may be saved by the gospel of Christ, and only by the gospel of Christ. But how shall they be saved by a gospel of which they have never heard; and how shall they hear without a preacher? and how shall they preach unless we send them? What is our *duty* on this subject? Many of us have dedicated ourselves to God, professedly surrendered every thing to him. "Holiness to the

LORD" is enstamped upon our foreheads: upon our talents, our property, all we have.—We made no reservation, but gave up all to God, to be employed for his glory. Are we not bound then to employ our talents and our substance in that way which will in the *greatest degree* promote his glory? And in what way can we so extensively promote it, as by sending the gospel to "every kindred and nation, tongue and people?" We have been informed this evening that a great portion of the heathen world are anxious to receive it, and that God is making it effectual to salvation wherever it is sent. Are not these clear intimations that in this way we may most extensively promote his declarative glory, by employing much of our talents and substance in furthering the work of evangelizing the world? Mr. W. said he was persuaded that if Christians would seriously enquire, in view of their relation to God and the leadings of his providence, what is their duty, what their profession requires of them, they would make far, far greater exertions in the missionary cause than they do.

Mr. TEMPLE (who is designated for the Palestine mission) next addressed the meeting. He said it had been objected to the mode of sending out Missionaries that the Apostles were directed to go without purse or script, and their successors ought to do the same. But this, said Mr. T. was when they were sent only to Jews, and were forbidden to go to the Gentiles. When the Apostle Paul was sent to the Gentiles did he support himself? The gentlemen have told us of the effects of missions upon those who go to reside among the heathen. Take a single instance—a son leaves his father; goes to India; riots in the sins of pagans. At length disease attacks him; he grows pale; he lies upon his bed, trembling on the brink of eternity. What would not my father give to see at this moment a Missionary approach his dying son; to hear him tell of the forgiveness there is in Christ, and point him to the Saviour? What father who had given even a million of dollars for this, would not say he had given a *particle of dust*, to carry consolation to the bosom of his dying child. Our Missionaries, for whom the

contributions of this evening are particularly designed, are in the midst of those who are dying in this condition. They need our support. Let us not withhold good from them to whom it is due.

The meeting was closed with prayer, by the Rev. Mr. Jenks.

The amount subscribed at both meetings is \$1592 donations; and \$638 subscriptions to the Foreign Mission Society of Boston and vicinity, to be paid annually.

HINDOO CRAFT AND CREDULITY.

The following Narrative is extracted from a publication conducted by the Missionaries at Serampore. It furnishes a striking illustration of the cunning by which the credulous Natives are led away, and ought to stimulate the zeal of Christians to deliver them from the gross delusions under which they are held in bondage.

About ninety years ago, there lived in the province of Bengal, two Brahmins, the uncle and a nephew, so notorious for every species of fraud that their names continue even to this day to be used proverbially, in many parts of the country, to denote a fraudulent combination; the name of the Uncle was Shre Gooroo, and that of the Nephew, Gopeshur. They generally acted in concert; and filled their coffers by practising on the superstitious credulity of their countrymen.

A petty Rajah, whose dominions lay near Ramghur, was universally celebrated for his great faith in Brahmins, the austerity of his religious devotion, and his munificence to devotees and mendicants. Having laid a plan for taking advantage of his favourite passion, they permitted their nails, hair and beards to grow to a considerable length; intending that the uncle should personate an Asectic of the Treta Yug (or Silver Age) and the Nephew his disciple.

Every thing being prepared, the uncle concealed himself in a little cave, formed within a mound of earth, and choked up the entrance with branches of trees. The Nephew carried him a daily supply of food; and, in a short time, presenting himself at the Court of the Rajah, with his beard hanging down to his girdle, said, "O King, my religious guide, who commenced the performance

of austerities in the Treta Yug, about the time when Rama, the great King of Udyodhya was on his expedition to Lun-ka, (Ceylon) for the recovery of Sheeta, has not yet awaked from his meditations. The earth must have collected over him. Perhaps he is concealed beneath some hillock. Grant me therefore the aid of your subjects that I may attempt to discover the place of his retreat, and pay him the honour due to so venerable a character."*

The King was struck with this relation, and, turning about to his courtiers, said, "This is truly astonishing! Surely my good fortune is great, inasmuch as so holy a being exists in our dominions. We must make instant search for him."

Having determined to commence the search in person, and leave no part of the country unexplored, he ordered the attendance of a sufficient number of workmen, and proceed to dig about every little hillock and mound in the way. The Nephew, who directed their operations, contrived to keep them employed for a whole month at a distance from the true spot though he made daily advances toward it.

On the day assigned between them for the discovery, for which the uncle had been prepared, the nephew led the workmen to the hillock, where, after some exertion, they opened the cave, and discovered the pretended Asectic, sitting cross-legged, immovable, with his eyes closed as if in profound meditation. The joy of the credulous Monarch can better be conceived than described. He approached him with the most humble reverence, bowing his head respectfully to the earth. The Devotee, pretending to awake suddenly from his sleep of ages, looked around on the multitude with contempt; while the nephew having made his obeisance, proceeded to inform him the Rajah of the country was come to see him.

The Asectic, without so much as noticing the intimation, inquired, in Sanscrit, whether Rama had found Sheeta? "Yes," replied the Nephew, he over-

came the celebrated Ruvuna and recovered his wife. But this, O Gooroo! is an ancient tale. During your austerities, the Treta and Dwapar Yugs [the Silver and Copper Ages have passed away, and we are now in the Cali Yug." "Has the Cali Yug then [the Earthen Age] commenced?" asked the Asectic, with pretended astonishment. "When I began to perform religious austerities, we enjoyed the Treta Yug, in which men had already begun to degenerate from the purity of the First Age. I never dreamt of touching the Cali Yug, represented by the Shasters as abounding in vice. I will not live in this age. I will renounce the world and retire to Kasee (Benares,) where the influence of the Cali Yug is not felt."

The king being made acquainted with his resolution, expressed the greatest concern: and begged the Nephew to intercede with the Gooroo to honour his dominions, at least with his temporary residence; representing how fortunate an event it would be for his subjects to have among them a man endowed with so singular and extraordinary merit. The uncle utterly refused to comply with his entreaties, saying, it was impossible for a Devotee of the Treta Yug to live in the Cali Yug, among such sinners as the Shastres had described.

He then asked whether the great goddess Gunga existed on earth; and, being informed that she did, requested to see some of the water of the Sacred Stream. When it was brought him, looking on it with apparent contempt, exclaimed, "Is this the water of the Ganges! Yet, why should it not be so? Every thing is deteriorated in this lost and most wicked age. This," said he, was the colour of the Goddess in the Second Age of the World," pointing to the milk with which his Nephew had supplied him in the morning.

The veneration of the King increased on hearing the discourse of the Asectic; and at length falling at his feet, he exclaimed, "How unfortunate a wretch am I, to be deprived, by the sins of former births, of the cotemporary of so sacred a being, the company of the incarnate Vishnoo and of the Holy Sages, at a moment

* This the Ramyuna declares to have been the case with the sage Valmiki; from this circumstance he derives his name, Valmi, signifying an ant-hill.

when I thought my good fortune had risen to the highest ! If you are determined to depart, at least condescend to receive some gift at our hands. Of this merit, you must not deprive us." The nephew now joined the monarch in his entreaties ; reminding the Asectic that he was in the dominions of the Rajah—that the Shasters had directed that a tenth of every thing should belong to the Rajah, a tenth of the fruits of the earth, and a tenth of the fruit of devotion—and that he would act in direct violation of the Shasters, if he did not impart to the Rajah a portion of the merit which he had acquired by accepting some gift of him.

The Asectic, appeared to be swayed by these arguments, lifted up one of his fingers, which the Nephew explained to the Rajah to signify, that he would condescend to receive but one rupee of him. A rupee was instantly brought, which the Rajah presented in person, with his hands joined together. The Asectic, receiving it with a look of sovereign contempt, exclaimed, "Is this a rupee of the Cali Yug? What was reckoned a rupee in the Treta Yug was equal to ten thousand of these ! But this is the Last Age, and the shastres are correct in their predictions." The King, considering himself bound to fulfil the wish of the Devotee, ordered ten thousand rupees to be counted down to him ; and received on his knees his benediction, departed homewards with his Court ; and the two impostors, pretending to take their way to Benares, went homeladen with the wealth which they had acquired.

MAHOEDAN HISTORY OF DAVID.

Mr. Robinson, the Baptist Missionary at Batavia, has lately communicated to the English Baptist Society the following curious production.

One day the children of Israel came to David, to request him to show them how the judgment will be conducted on the day of resurrection. David said, "Very good ! come to me at some festival, and I will show you. About this time a very difficult case was brought before David. A woman was accused of stealing an ox and killing it for food.

The woman pleaded, that she was ready to die with hunger, and that the ox came to her of his own accord, and said, "Kill me and eat me, for I shall make excellent food for you." David seemed satisfied with this apology ; but the owner of the ox was not ; and he strenuously demanded justice. At this time Gabriel appeared to David, and said, "Command all the children of Israel to assemble tomorrow on the plain, that they may see a specimen of the judgment which will take place at the day of resurrection." Accordingly the people assembled on the next day, when David ascended a pulpit, and the woman, with the owner of the ox were brought before him. In the first place David read a verse from one of the psalms, which produced universal silence ; all listened to his voice. He then addressed the owner of the ox, saying, "Do you remember, that on the day you left Sham* for Mesir,† you entered into the service of a chief, who was travelling with five hundred loaded camels, and that you drove the camels into a plain, where you murdered their owner, and buried him in the sand ; and that you proceeded into Mesir, with camels and merchandise, where you remained forty days, and that afterwards returned to Sham, and told the children of Israel, that the property you brought with you was all your own ? Thus you made yourself a great man in the earth ; and your riches have continued to increase until this day. Now the man whom you murdered was the husband of this woman, and the father of her two children." When the owner of the ox heard this speech, he denied the charge, saying, "I never murdered a man in my whole life, nor did I ever take any one's property." His hands immediately cried out, "O prophet of God ! on that day we cut the man's throat ;" and his feet said, "O prophet of God ! we buried him in the sand." Thus his limbs bare testimony against him, and his mouth could say nothing more in his defence. In this manner will God judge men in the day of resurrection, when their mouths will be shut, and their hands and their feet tes-

* Syria.

† Egypt.

tify concerning their deeds. David then ordered the robber's head to be struck off, and all stuck upon a pole, and his property to be given to the woman whose husband he had murdered.

MARRIAGE IN MODERN GREECE.

Among the villages, marriage is contracted as among Europeans from mutual knowledge and attachment; but in towns and among the higher orders, the match is generally made up by the parents and friends, without the parties seeing each other; or by some matron or go between who manages the courtship and concludes the treaty; the young couple are then at liberty to see each other, and converse freely together. Sometimes, however, the first glimpse which the bridegroom is permitted to take of his future wife is on the day of marriage. One of the chief occupations of the bride is that of working her wedding garments. These being finished, on the eve of the day appointed for her marriage, she is conducted by her young female friends, in splendid procession to the bath. The following morning at an early hour, the bridegroom proceeds to the house of her parents attended by a crowd of young men, singing and dancing and bawling out the perfections and virtues of the young couple. The bride is led forth loaded with bracelets and necklaces, and supported by her father and her bridesmaid, slowly moves along with measured steps and downcast eyes; as she proceeds, showers of nuts, and cakes and nosegays, are poured out of the windows of her friends, with prayers and wishes for her prosperity. The mother and the matrons, close the procession. The marriage ceremony consists of much mummerly and little solemnity. On the heads of the bride and bridegroom, the priest places alternately, chaplets or crowns of flowers, among which, if they are to be had, are lillies and ears of corn—emblems of purity and abundance—two rings of gold or silver are interchanged several times between the parties, and the ceremony concludes by their drinking wine out of the same cup. Among the peasants, the bride, accompanied by her bride-maids, and husband's relations,

goes from house to house, and receives from each male inhabitant a few piastres. In some places they collect them before marriage, and string them upon the braids of their hair. At a village called Mazee, Mr. Hobhouse entered into conversation with some peasant girls; 'that told us,' he says, 'that the males were scarce in that part of the country, and that therefore, contrary to common custom, no woman could get married without bringing about a thousand piastres to her husband. Accordingly several whom he saw, were collecting their portion on their hair; and the tresses of a pretty young girl among them hung down nearly to her feet, entirely strung with piastres from top to bottom. Yet, though in a starving condition, and passing, as they assured us with tears in their eyes, whole days without food, neither the mothers nor the daughters will strip off the ornamental coin which has been once assigned for the portion of money.'

UNITED FOREIGN MISSIONARY SOCIETY.

Officers elected May 9, 1821.

HON. STEPHEN VAN RENSSELAER, *President.*

ROBERT LENOX, Esq.	} <i>Vice Presidents</i>
PETER WILSON, L.L.D.	
JOSEPH NOURSE, Esq.	
Rev. J. H. LIVINGSTON, D.D.	
Rev. ASHBEL GREEN, D.D.	
Rev. ALEX. PROUDFIT, D.D.	
Rev. PH. MILLEDOLER, D. D.	<i>Secretary for Foreign Correspondence.</i>

ZECHARIAH LEWIS, *Secretary for Domestic Correspondence.*

Rev. PASCHAL N. STRONG, *Recording Secretary.*

WILLIAM WILSON, Esq. *Treasurer.*

This important institution, at the close of the fourth year of its operations, embraces sixty eight respectable Auxiliary Societies.

The receipts during the year ending May 1, 1821, amounted to \$15,263, 35.

In addition to this the Committee of supplies, acknowledge the receipt of sundry articles of Dry Goods, Wearing Apparel, Beds, Bedding, Hard Ware, Pewter and Tin Ware, Mason's Tools, Coopers Tools Watch-Maker's Tools, Bibles, Testaments, and other Books, Tracts, Groceries, &c. &c.

UNION MISSION.

This Society has under its care the *Union Mission*, established among the Osages of the Arkansaw, which consisted at the time of its departure from New-York, in April 1821, of seventeen adults and four children, superintended by Rev. Messrs. Vaill and Chapman.

GREAT OSAGE MISSION

The Great Osage Mission is destined to the Osages of the Missouri. This Mission consisted of 41 souls, superintended by Rev. Messrs. Dodge and Pixley

TUSCARORA MISSION.

The Society have also taken under their care the Tuscarora Mission. At this station, the Missionary, Rev. James C. Crane has a regularly organized Church, comprising *seventeen Indian members*; all of whom, with the exception of a single female, are walking circumspectly, and adorning the christian profession.

The whole of the nation, now residing at Tuscarora, have taken a decided stand in favour of the Christian Religion. They have, already made considerable progress in acquiring the arts and habits of civilized life. Having, in a great measure, abandoned the chase, as the means of subsistence, they now depend for their support, principally upon the produce of their soil. They occupy comfortable dwellings; and in passing through their village, you behold waggons, ploughs, and other implements of husbandry, arranged around their doors. Some of their youth have made considerable proficiency in the elementary branches of an English education. One of their young men, hopefully pious, and of promising talents, is stationed at a Seminary in New York; and another, perhaps equally pious and promising, at the Foreign Mission School in this State.

The Indians have lately manifested more than ordinary solicitude for the general improvement of their village and their nation. Among other efforts for this object, they are preparing to erect a new Council-House and Church, of large dimensions, and of more convenient structure, than the one they now occupy.

A School for the children of the tribe has been taught for several years by the Missionary and his wife. As an additional teacher, the Board have lately appointed Miss Elizabeth L. Brown, of Homer, in the county of Courtland.

This society has also a farm at Tuscarora which comprises about one hundred and forty acres, with a good house, barn, and orchard.

SENECA MISSION.

At this station, Mr. Young and his wife, and two infant children, are retained in the service of the board. Two female teachers, Miss Angenlica Van Patten, of Schenectady, and Miss Ann Reeves, of Scotchtown, have been appointed; and at the request of the tribe, the Managers have pledged themselves to send on

a Minister of the Gospel as soon as one of suitable qualifications can be obtained.

OHIO MISSION CHURCH.

We have published in our former volumes the formation and plan of this association.

About two years ago, the Rev Joseph Badger, and the Rev Jonathan Leslie, of the state of Ohio, projected the plan of establishing a Missionary Church, or Colony, in the centre of some Indian tribe in our Western Territory. It was their design to build a separate house for each colonist; to erect a Church in the centre of their village; to have a community of interests; to invite the Indian children to their village school; and to devote their efforts to the object of providing for their own subsistence, and of introducing by precept and example, the principles of Christianity and the arts of civilization among their untutored and pagan neighbours. About seventy individuals, including children, were pledged to the enterprise; and an effort was made during the last summer, to procure funds sufficient to convey them to their place of destination, to erect their buildings and to furnish a year's supply of provisions. The effort, however, failed. Their fellow-christians, every where, disapproved the plan; and refused to contribute to the support of the Mission which was not placed under the control of some well known and respectable Missionary institution.

Under these circumstances, Mr. Badger and Mr. Leslie were to render their services to the United Foreign Missionary Society. The advice was immediately followed, and the managers resolved that a Mission Family, of a suitable number, selected from the persons attached to the Ohio Mission Church, should occupy a third station of the board among the Western Indians; and Mr. Leslie was assured that the selection should be made, and the family sent forward to their destined station, as soon as a covenant could be regularly formed with some Indian tribe.

To accomplish this object, two Commissioners, the Rev. Mr. Leslie, of the Ohio Family, and the Rev. Salmon Giddings, of St. Louis, have been appointed, with instructions to explore the Indian country, on both sides of the Missouri, as far as the Council Bluffs. It is expected that the Commissioners, on their tour, will visit several Indian tribes; ascertain their local position, population, habits, and character; form a covenant with one or more; and collect and embody, in their report, an amount of information which will greatly facilitate and extend the future operations of the Board.

CHRISTIAN CANDOUR.

The following passage, taken from a sermon by Dr. Watts, "On Christian Baptism," is well calculated to promote brotherly love between Pædo and Antipædo Baptists.

"But this shall suffice for a hint of this controversy, which has filled large

volumes in the world, made a huge noise in the church, and destroyed the charity of a multitude of Christians. Since I do not here profess to enter into the argument, but only to give a few short notices and rehearsals of what is said in our vindication, who practise the baptism of infants by sprinkling water on them, I do the rather ask leave to speak one charitable word on this subject, viz. that since this controversy has considerable difficulties attending it, persons of honest and sincere souls, in searching out the truth, may happen to run into different opinions; and the things wherein we agree are so important, as should not suffer us to quarrel about the lesser things wherein we differ. Our brethren who reject infant baptism, as well as those who practise it, all agree in a belief of the sacred institution of this ordinance, and in our reverence for it—we all agree that the children should be devoted to God, and should be partakers of all the utmost privileges into which Scripture admits them, and that they should grow up under all possible obligations to duty. And since each of us desires to find out the will of Christ, and practise it accordingly, it is a most unreasonable thing that we should be angry with each other, because some of us are devoted to God and Christ by this ceremony a little sooner or a little later than others or because some devote their children to God in baptism, as a claim of privileges and an obligation to duties, before they can do this for themselves; whereas others let this claim and obligation alone, till children themselves are capable of acting therein: or because some of us think this ordinance requires much water, and that the whole body be immersed in it, others suppose a little is sufficient, and that he who hath the face or head washed in this solemnity, has as true significancy of Gospel benefits and obligations as he who has his whole body put under water, since our Saviour thought so when he *washed Peter's feet*; John xiii. 10. In short, where faith in Christ and love to God, and obedience to the sanctifying operations of the Spirit, are made necessary to salvation, and agreed upon by us all, it is a pity that these

lesser things should raise such unhappy and scandalous contentions among the disciples of the blessed Jesus, who is *the Prince of Peace*."

OBITUARY.

REV. THOMAS SCOTT.

Died in England, April 16th 1821, at a good old age, the Rev THOMAS SCOTT, author of the *Commentary on the Bible*. No Eulogy of ours can add to the fame of this great and good man. Probably from 30 to 40,000 copies of the Bible with his excellent commentary, are in circulation in this country. His praise is in all the Churches, and the fruit of his devoted life will continue as long as time endures.

MRS. G. WHITING.

We copy the following obituary from the London Evangelical Magazine,—not on account of the name, but of the triumphant death.

The subject of this obituary evinced remarkable powers in her childhood, and rapidly attained to the possession of very brilliant accomplishments. The scenes of her early life were various, surprising, and deeply interesting; but their connexion with the change that took place in her mind and character, and was chiefly evidenced in the few last years of of her existence, was too remote and undiscernible to render an introduction of them in this place necessary or proper. From a situation of great felicity, and abundant scope for the exercise of her talents and acquirements, she entered into the marriage state with Mr. Geo. Whiting: and in that situation her energies and accomplishments became buried in the gulf of domestic duties, vexations and disappointments. She was confined with her first child, and she revived from her desponding attitude; but he was snatched from her, almost suddenly, at fourteen months, and her tranquillity fled away. Cheerfulness again visited her at the birth of her second child; but disease creeping in at the same time through the unfaithfulness of her nurse, cheerfulness was ultimately expelled—the past occurred to her view, in all its affecting import, and she began to think her next visitant might be death. Her first word after a long season of suspense and silence, with a look that spoke a volume, was, "I am going from you—I think I am not long for this world." Being offered various books to amuse her, she said, of several, that they would not do; adding, "Nothing historical—none of your essays: no, no—I will have nothing but my Bible—here every word can be relied on! Ah! I think a great deal more of death than you suppose."—"You say, you are going to die! what is to become of you?" "Become!" why I have an answer instantly, "There is Jesus Christ! but I do not feel that oneness with him I should like! I know he is willing to save me, but I want to

feel it. I have been reading in Isaiah and in Romans—they are my favourite books: and I trust, that, though my sins have been as scarlet, He has made them white as wool: but I have not the comfort that I think I ought to have, if this were true." Being asked, "have you no gratitude towards the Redeemer?" she said, "I love him; but my life has been so distant from Him, that it quite distresses me." Being reminded that he died for sinners, she said, "Yes; but I have *known* the Gospel long; and yet my life, my conduct, bear no marks of it." She was asked, wherein consisted her particular devotions? and replied, "Religion has been too much of a secondary thing: it has not *reigned* over me." Her natural decay was rapid, but nothing in comparison to the increase of her spiritual strength. On the following day, she said, "My heart is comforted, I think Christ is willing to save me: it seems to me as though He *must* save me. I have been seeking Him and am refreshed! and I *do* think that I shall feel Him mine!" She was questioned, whether she thought that Christ took any personal interest in her safety?—"Yes, I do: I think He will not suffer me to perish; and I know that none is able to pluck me from his hand. I have no wish to live, yet I am not impatient to depart: but I do not want to live: I wish his will to be done, whatever it may be: for I know He will do what is best, and I shall praise him for it." At another time, she said, "I still believe; but there is one thought vexes me, and I keep saying, Heaven! what should I go to heaven for! I have done nothing: fluttered my time away—a giddy wandering thing; my life has been a cipher, and, (weeping) I have done *nothing* for which I should go to heaven. I read that it is through great tribulation that the kingdom is entered—and where is my tribulation? I think why should I go to heaven?" We asked, if she thought burning at the stake a *necessary* introduction? She said, "No, but I have done nothing at all!" "But if you were tempted to abjure your hope in Christ, or suffer persecution—say, the stake—would you abjure this faith?" She said, "Oh, no! I would suffer death in its worst shape, in all its shapes, for my dear, precious Lord?" "And if he wills you a more gentle lot, and many blessings, will you say heaven is too free, and fling?"—She stopped us, and exclaimed, "No, no; I see I am murmuring at my mercies, and I will not utter such another syllable! He has beset me with mercies.—I have always had *one* trouble, and all the rest were mercies."

Asked on what terms she looked for heaven, she cried, "A wretch—a criminal! *none* worse; hopeless, without the blood of Christ! But he has died for me—He makes me feel He has, this comforts me—this makes me happy! Oh, that I should have loved this friend so little; but I shall love Him more! I am distressed I cannot love Him as I would—He is my own—my all—and I shall tell all heaven how much I love him! and I am ready to go, de-

lighted to go! Do you wish you could keep me; oh, I would not stay! You *know* I love you *a little*; but I *could* not stay, and mix again with the deluded world, for then I might deny my Saviour!"

Again, she said, "I feel that I have spent life unprofitably, and resisted manly calls of mercy, very little blessed my kind Redeemer; but He *will* not—no, He *cannot* turn me from Him. I feel that He can save even to the uttermost—to *quite* the uttermost! He has plucked me as a brand from the burning; and nothing but free grace would do for me!"

She now felt a most important change, in which nature almost expired, and said, "I feel, within this hour, since I am so sure of going, relieved and light. I do not know what is taken off my mind!—a roof, a covering! I seem to taste what heaven is—something quite different from all that I have ever felt and thought! Before, I was not afraid; but now, I *wish* to go! Once I was sadly afraid of dying; oh, how I was terrified at death! But now I have better hopes; and shall yet say, unless my pains and struggles hinder me—"O, death! where is thy sting!"—I have had such sweet moments in prayer lately—Christ indeed is precious!"

She said to a kind friend, who had already visited and prayed with her, "Were you still find me, but I am longing to go home to my dear Father's house! and I shall see him soon—I shall see his face—I shall see him as he is! I shall see him for myself, and not another." Then, holding out her withered arm and hand, and looking at them she said, "Yes, in my flesh shall I see God! and I shall praise Him!—praise Him!—you do not know how I shall praise Him! I have no fear—I can part with all, with every thing—with my dear babe! I have desired that she may not again come near me, lest I should get attached to her afresh! I am sorry to leave those that are in darkness! I am not sorry to leave those that will soon come to me, and I may come and meet them—no, I can part with them. Christ is my all! O, yes, the dross, the very off scouring of the earth has nothing at all to do but to come to Jesus Christ—that is all—there he is safe!"

When in the article of death, she lay for some time buried in deep thought, brightened, and seemed exploring heavenly scenery, and said, smiling, though almost exhausted, "Thy rod, thy staff, *they* comfort me! and is this really *death*? It *cannot* be!—glory, glory! O death! death! where is thy *sting*?"

She afterwards, however, struggled with the last enemy for twelve hours; and cried out, in prayer, for patience, that she might not dishonour her Saviour! Towards the last, her agonies were great; but she smiled, and said "All is well!" and drawing the final gasp, looked upon her partner with sweet contented triumph, uttered a word or two not intelligible, and reposed upon the bosom of her faithful and beloved Lord!

J. L.

Kensington.

PRESIDENT DWIGHT.

It gives us real pleasure whenever we can pay a tribute to the memory of one of the greatest and best men that our country has ever produced. The following sentiments respecting Dr. Dwight and his system of Theology, are not only gratifying to his friends, but to our national partialities, and peculiarly so when we remember how loth Englishmen are to allow that any good can come out of Nazareth.

The Editors of the London Evangelical Magazine, one of the most respectable religious publications in Europe, thus introduces to their readers the *Memoris* of Dr. Dwight.

In tracing those events wherein the Providence of God has over-ruled the sins and follies of mankind for the purposes of his glory, few will be found more striking than the persecution of the English Puritans, and the vast accession made to the Church of Christ in America, in consequence of it. A few pious ministers and their people, unwilling to submit to the intolerance of bigoted Ecclesiastics, were driven across the Atlantic to enjoy that liberty of conscience which was denied them in Britain. In the course of 180 years what wonders of grace have been exhibited! A succession of learned, pious, laborious, and useful ministers of the Gospel has appeared from that period to the present; and millions of Christians are now worshipping God in the spirit, and rejoicing in Christ Jesus, where, two centuries ago, nothing was heard but the war-whoop of the ignorant and savage Indian.

Amongst the stars of the first magnitude which have shed their lustre on the Anglo-American Churches, we must number the subject of this memoir—a man who by the uncommon powers of his mind, and by peculiar incidents in life, acquired a commanding influence on the minds and affections of the public, and was deservedly elevated to a most honourable station in the American Churches.

DWIGHT'S THEOLOGY.

Two editions of this invaluable work have already been printed in England. In reviewing it, the Editors observe:

“Such is the outline of this valuable body of Theology, which is developed in 173 sermons, forming, we apprehend, one of the most valuable works of the kind in our language. ‘Their primary object,’ as the Editor remarks, ‘is to explain and prove the great truths of Theology; and their second, to enforce them on their conscience, and shew their practical influence on the heart and life. They are therefore not merely Theological Lectures, but also practical Discourses, and ‘in the strictest sense Sermons, and sermons of so respectable an order that they are considered by us as models both of Pulpit Eloquence and Theological Argumentation. One chief excellency in our esteem is, that they are eminently

Scriptural, both in their matter and style, and not made to bend to human systems on the one hand nor do they indulge in romantic speculations on the other; they are ‘the words of truth and soberness,’ and as such we cordially recommend them to ministers, students, and the religious public.”

ANECDOTE.

Archbishop Usher was a man of distinguished learning, piety, humanity, and diligence. A friend of his repeatedly urged him to write his thoughts on sanctification. He at length engaged to comply; but considerable time elapsing, the performance of his promise was importunately claimed. The bishop replied to this purpose: “I have not written, and yet I cannot charge myself with a breach of promise. I began to write; but when I came to treat of the new creation which God formeth by his own Spirit in every regenerate soul, I found so little of it wrought in myself, that I could speak of it only as parrots, or by rote, but without the knowledge of what I might have expressed; and therefore I durst not proceed any further upon it.”

His friend stood amazed to hear such a humble confession from so grave, holy, and eminent a person. Bishop Usher then added—“I must tell you, we do not well understand what sanctification and the new creature are. It is no less than for a man to be brought to an entire resignation of his own will to the will of God; and to live in the offering up of his soul continually in the flames of love, as an whole burnt offering to Christ! But O! how many who profess Christianity are unacquainted, experimentally, with this work upon their souls!”

“Behold I stand at the door and knock.”

But how long will He knock? “Till his locks are wet with the drops of the night?” “I opened to my beloved, but he had withdrawn himself and was gone; I sought him, but could not find him; I called him, but he gave me no answer.”

How awful is the state of those who have been awakened during a revival, and have resisted till the holy Spirit has been grieved from them. We know of some who have been awakened in the early part of the revival in this place; but while they were doubting whether it was best to admit the heavenly visitant, who

was knocking at the door for entrance, or perhaps while they were preparing their disordered house for his admission, He is gone. And now, when God has returned to us again with renewed offers of mercy, they have no convictions. They are seeking him but cannot find him. Be careful fellow sinner how you decide even in trifling things, when God is striving with you. He leaves you to your choice—and consequences coextensive with your eternal interests may be pending on your decision. Let parents and children read the following solemn fact and take warning.

A young lady during a revival was brought under convictions of sin, and was enquiring, with some degree of anxiety, what she should do! At this crisis, the adversary of souls influenced the young people in the place where she lived to appoint a ball, and she was invited to attend; but she declined, for she felt that the salvation of her soul was of more consequence. But she had a cruel father who was a stranger to the joys of religion himself, and he thought it would spoil the happiness of his daughter. He urged her to attend the ball—but she had no inclination. He at length told her if she would go he would purchase her a new gown. This temptation overcome her resolution—she consented to go; and from that time her convictions left her. She went to the ball—and the next week was laid on a bed of sickness. A little before her death she, requested that the gown might be brought into the room and hung up before her. When her father came in, she pointed to the gown and said, "Father! there is the price of my soul!" and soon after expired.

General Association of Connecticut.

The Annual Meeting of the General Association was holden at Thompson during the last week. The meeting was solemn and unusually interesting. The narrative of the state of Religion exceeded any thing we believe that has ever before been experienced. It appeared from the reports of the several consociations, that eighty-three parishes or congregations out of about two hundred, the whole number in the state, of the Congregational or Presbyterian connection, have been refreshed with revivals of religion during the past year.—And that within this connection there are at least five thousand precious immortal souls who are hoping that they have been called by the Holy Spirit, during these revivals, out of nature's darkness into God's marvellous light. The gracious work is still continued in this city

where it first commenced, and in many other places. Verily we will rejoice, for the Lord hath done great things for us whereof we are glad.

POETRY.

Communicated for the Religious Intelligencer.

BENEVOLENCE.

The homeless—the forgotten guest,
Whom thou on earth did'st cheer,
Perchance in Heaven, among the blest,
Shall rise with rapturous tear,
And point thee to that cell of rest
Which sorrows come not near.
Perchance his lyre, with music sweet
Shall swell the joyful lay,
That strives with seraph skill to greet
The soul releas'd from clay;
Who through its Saviour gains a seat
In everlasting day.

"Guide thou my steps alway."

From vain desires,—from restless cares
That tempt the feet astray,
From piercing thorns, and secret snares,
That in my path may lay,
From fearful gulfs, where Hope despairs,
"Guide thou my steps alway."

Through every trial, every change
Of time's eventful day,
From life's first dawn,—till o'er its sky
The last faint tinge shall play,
From youth to age,—from birth to death,
"Guide thou my steps alway."

TIME.

Every past day of a believer's life
should be to him, like another mile-stone
passed upon the road to glory, and every
Sabbath as a seventh, or whole stage.

ERRATUM.

In the ordination published in a part of our last number, for the word *animosity*, read *animity*.

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BY NATHAN WHITING.

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